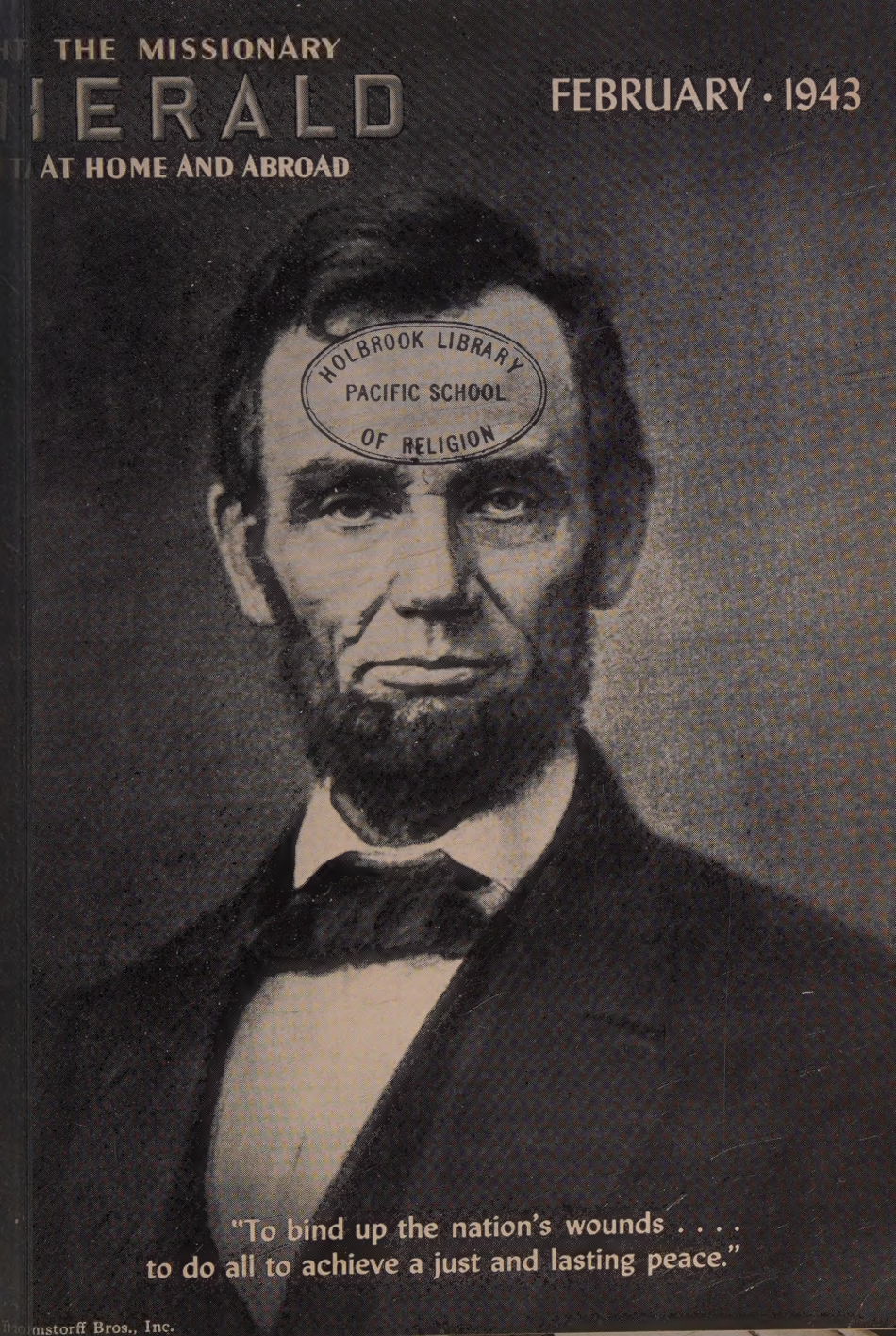
THE MISSIONARY HERALD

AT HOME AND ABROAD

FEBRUARY · 1943



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to do all to achieve a just and lasting peace."

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MISSIONARY EMPHASIS WEEK will be observed March 9–12 with special chapel services, lectures and conferences on the World Mission of the Church now and after the war.

A special feature will be the Hyde Lecture by Enoch F. Bell, D.D., which will deal in part with the continuing relationship between Andover Theological Seminary and the American Board.

The public is cordially invited.

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CHURCHES NEED TRAINED LEADERS

If the fabric of civilian life is to be maintained in war time and men are to be released from pastorates to become chaplains, the seminaries must keep on training ministers and workers in religious education.

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago, Ill.

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The Missionary Herald

At Home and Abroad

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Editorial

What role are our churches playing in the pageant of tragedy in which we are all cast? Their historic role—victory—for humanity and the Kingdom.

It is a program of humanitarian service, sacrificial sharing, educational pioneering and redemptive healing. Consider this brief survey—

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Our churches are carrying on a comprehensive program of relief and assistance to the victims of war, at home and abroad. Homes are broken . . . lives are disrupted . . . minds are dizzy . . . hearts are dispirited. Our churches are comfortingly, actively, redemptively at work to meet these conditions.

More fundamental, perhaps, than these emergency measures is the new statement of social ideals envisioned for presentation to the next General Council and, also, the appointment of the distinguished Charles S. Johnson as our director of race relations to work in areas of racial misunderstanding.

★ ★ ★

We have 249 doctors, agriculturalists, teachers, social workers, nurses and ministers at organized posts in China, the Philippines, Africa, India, the Near East and Mexico. Forty-two are in Axis controlled areas. One hundred and fifty new workers are being recruited to augment this global service corps. At the same time, our Home Board carries on its established work—with something new added!

Day in and day out these workers are pioneering in public health service, industrial and agricultural methods, improved sanitation and hygiene, education for the disadvantaged and a ministry of spiritual refreshment and restoration. Our church is planet-conscious.

★ ★ ★

That there may be a more ordered society following this war, our churches are engaged in a vigorous study of world reconstruction. A World Order Study Center has been established at Oberlin College. Specialists in international affairs are collaborating with our scholars in this study.

This Committee is determined to stimulate hard thinking, broad thinking, sound thinking that we may think our way into, and through the peace. There must be no return to the isolationism of 1920.

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But our churches are not indulging in the silly dream of lifting the world and ourselves out of our predicament by our own bootstraps. There is a religious intensity pervading our service and redemptive program, generated by the consciousness of God's saving and compassionate love.

God remains man's greatest need in this hour. So, at the crossroads of the world, our churches welcome men to their ancient altars that troubled spirits may be calmed by ordered beauty, nourished on the healing scriptures and liturgies, and strengthened in the inward man to endure and to fulfil!

Andrew Vance McCracken

From Ewing Galloway, N. Y.

Letter received Dec. 16th from a Congregationalist, E. L. Jones, serving in American Field Service, Egypt

Dear Folks:

I'VE been Christmas shopping! I got an ancient Persian bracelet for Sis, a silver filigree pin for Mother, as well as something for Dad. Now I'm afraid to mail them, but I can't cart them back to the desert!

Rommel has been defeated. I can assure you that for us the dangerous days are over for a long time to come. We've had our trial by fire and like visiting the dentist, it's worse to think about than to experience. The worst part of being bombed is not when the "eggs" hit home, but the waiting—for the pilot to stop circling and make up his mind where to drop the blooming things.

Advance of ambulances to desert battlefront halted abruptly by high-explosive shell

After a month in the hospital, I have a three-day leave in Cairo. This city has a gorgeous layer of culture—continental hotels, race courses, house boats, art galleries, magnificent homes.

But it is all supported by the poorest, dirtiest, most enslaved lower class in modern society.

Egypt has had no Sun Yat Sen. No leader, nor prophet, nor philosopher has ever given these people a dream of future happiness. I looked at the pyramids—400 feet high, built with slave labor which died by the thousands, the work of 30 years, a pile of blocks, some transported five hundred miles. Each pyramid was built to satisfy the selfish desires of rulers who wanted to assure themselves a rich life in the next world.

Yesterday in the bazaars, I saw hundreds of little children in dirty, windowless mud shops working all day on beads, ivory trinkets, tapestries—doing the most beautiful art work imaginable for a few cents a day, slowly sacrificing their lives to make the luxury items that the upper

classes in Cairo, London, and New York enjoy.

This current allied victory in the Middle East is, I think, a favorable indication of what the war is coming to. In the next two years the Anglo-American powers will undoubtedly put their world domination on a firm footing once again. *But when we've gained that domination, what are we going to do with it?*

A palm reader here in Cairo told me that I think too much! But I do want to know the answers to all this wrongness—Egypt with millions living like cattle in mud huts and the lame, the blind, the syphilitics everywhere—the wrongness which leaves a young man half-buried in these sands of the western desert to breed flies.

I'll never be able to go back to writing about new pipe lines in New Haven.

Frankly, I don't have much hope for humanity unless we change our spots. If only this war would mean a second chance to do right by others, as Mother says.

Personally, I think the only answer to it all is Christian democracy—real, working Christianity, the kind we haven't ever had—the sacrificing of our superabundance that others may live—the development of a spiritual brotherhood.

Camouflaged ambulance waiting to move back the wounded to front-line dressing station

If only we would put Christianity on an every-day basis and make democracy something to live by and not just a slogan to die for.

I find so many Americans who talk about how the American way of life must be preserved—and what they mean, it turns out, is not democracy, but the fact that we have more radios, more autos, more leisure and education than any other peoples.

But if we don't make democracy something to live by, then some other forceful way of life is bound to spread.

I'm sorry. Think of it, three days in Cairo, and I write about these things.

I'm having a grand time. I've walked miles seeing the sights—the Nile full of sailing, the roof gardens with the searchlights playing above the darkened city, the inscrutable smile of the Sphinx, the temples of alabaster 5000 years old, the Mohammedan Mosques with the priests calling the people to prayer, etc., etc.

But more of this holiday by slow mail.

Much love

Edgar

Evacuating wounded from battlefront on western desert to be treated at base hospitals

UNITED PROTESTANTISM IN SESSION

By Frederick L. Fagley

FOR two days and nights, December 8 and 9, 300 representatives of eight interdenominational agencies met together at Cleveland to plan for the future of Protestantism.

Representatives were present from the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, the Missionary Education Movement, the Council of Church Boards of Education, the United States Stewardship Council, the Association of Executives of City and State Federations and the Federal Council.

This Cleveland meeting was the greatest demonstration of coöperation in the history of the Protestant churches of America, manifesting "the essential oneness of the coöperating churches in spirit and purpose for the furtherance of their common mission in the world." "These times in which we live," said Dr. Harold A. Cockburn of Dumfrees, Scotland, "are proving too strong for a divided church."

The work of missions, at home and abroad, was given serious consideration, as was our whole program of education from the kindergarten through college, and other phases of the united work of Protestantism.

For years these interdenominational agencies have found mutual conference and coöperative activity so profitable that a movement was begun two years ago looking towards closer relationships. Committees were appointed, and for two years these committees have been working to develop a plan for organic merger of all into a North American Council of Churches.

It became apparent at Cleveland that such a merger is highly desirable and the feeling was that it should be consummated as soon as expedient. A preliminary draft of a constitution was presented at a plenary session of all the agencies and received sympathetic and thoughtful attention. Then each of the eight agencies considered the proposals for a plan of union in separate sessions.

There are, of course, questions of procedure and differences in method and temperament which await adjustment, but the spirit of unity is strong and growing. There is no disposition, however, to hurry this process of merger beyond that which is natural and normal.

An unavoidable delay in final action, due to the fact that the proposal must be referred back to the various denominations for their consideration in national assembly, will give opportunity for the development of ways and means for the adjustment of various problems. But the substance of united action was had at Cleveland when these agencies met together for the six long sessions.

The Federal Council of the Churches of Christ in America held a two-day session following the joint meetings of the 8th and 9th. It approved the plan for merger, passing on a few suggestions for the consideration of the Committee on Further Procedures.

In addition to action on the merger, the Federal Council adopted a statement on the moral issues involved in this war; placed the churches squarely behind the work of the chaplains; adopted a preliminary statement on the basis of a just and durable peace; took action strengthening the work of relief at home and abroad; and adopted a strong statement on the future of missionary work in South and Central America.

This statement, which spoke out in a forthright fashion on the work of missionaries in the Americas, and the general problem will be given further treatment in a subsequent issue of THE MISSIONARY HERALD.

HELPING THROUGH PRAYER

By Fred Field Goodsell

DR. FRANK C. LAUBACH believes in prayer and asks for hosts of prayer-partners in North America. He is spending six months in South America, heading up literacy campaigns at the request of many South American friends and of the Committee on Coöperation in Latin America.

Will you who read these lines reach for a postcard and write to me that you will become a prayer-partner of his for at least six months? On the same card you may ask for a copy of his report letters as they are received.

Dr. Laubach writes from Barranquilla, Colombia: "I am delighted by the hospitality and interest I find here. Pray hard that I may be able to make a real contribution to the cause in Latin America. Prayer alone will carry us through. Ask many people in the U. S. A. to pray, many! I shall need their prayers as perhaps never before, for here is a tremendous opportunity if only I can yield everything every moment to God."

Dr. Laubach teaching an illiterate at the American College, Bogota, Colombia, where he is conducting a course for 2000

★ ★ ★

ANGOLA is the great Portuguese colony in West Africa, just below the equator. Our missionaries there are listed in our prayer calendar for February. They, together with missionaries of the United Church of Canada, are working with the great tribe of the Ovimbundu in the center of the province.

Life there is unbelievably primitive but increasing contacts with the outside world, westward through the ports of Lobito and Luanda, eastward along the railway into the rich Belgian Congo, are flooding the people with new ideas and creating new problems.

★ ★ ★

A RECENT letter from Carl Dille describes a visit which he and his wife made to some of the 181 outstations of Chilesso, largely by bicycle and tapoia (hammock). "We both agreed that no matter how trying such a trip is, we'd be willing to put up with it again rather than disappoint these people to whom our coming seems to mean so much." Mrs. Dille met the women for Bible lessons and in knitting classes. Mr. Dille conferred with pastors and teachers and held services, including communion.

We can all help the Dilles and their colleagues in their work by our prayers. Will you?

CHURCH IN ACTION

By H. H. Lindeman

Superintendent, District of the Central South

Too little, but nevertheless a vast deal is being done in the Central South to serve our soldiers. Never in my ministry have churches taken so seriously and capably a task that the Lord has lain upon their hearts—and that without bringing the war into the church or confusing the two.

All our churches are keeping in touch with their absent service men within the limitations of mail delivery. Letters are flying about the planet, from pastors and others on behalf of churches. A commonly used device is a church bulletin or letter carrying church and community chit-chat, with a personal note added for each man, making the communication a real "letter from home." Every man will receive a copy of this Service Men's number of *District News* and *Missionary Herald*.

Before Pearl Harbor, while maneuvers were under way in southern Louisiana, our church at Kinder was alert and active

Our church at San Antonio has loaned its Pastor Swartz to the Army Chaplaincy

Official Photograph U. S. Army Air Forces

Chaplain Carter of Oklahoma takes church to the soldiers "to keep their spirit alive"

in service of the boys. The church was crowded every Sunday. Evenings all week the social rooms were taxed beyond capacity for the ping-pong and other games and there were frequent entertainments and refreshments served by women and girls.

Two of our churches are adjacent to training centers. San Antonio, always hospitable to trainees at Randolph Field, has surrendered her pastor, Arthur G. Swartz, to the chaplaincy. Our Lawton, Oklahoma, church next to Fort Sill is a favorite with many soldiers. The minister, A. M. Wallock, is a bachelor living in a very large parsonage. This is headquarters for soldiers any time, night or day. Sometimes refreshments are served three times during an evening. But at that "the soldiers prefer the worship rather than the entertainment of the fellowship hour on Sunday night." The pastor also presents occasional programs with his young people in the U.S.O. halls at the Fort, the most recent being on Christmas eve. Quite a number of soldiers seek and receive membership in this church—recently an air corps officer and his family who were visiting him before he was transferred away.

In our modest way we are doing all we can to condition spiritually both the soldiers away from home and the churches at home so that a strengthened affinity will hold them together in absence and reunite them after the war in a Christian fellowship of spiritual power intelligently directed toward the salvation of individuals, the redemption of society and the Christian control of world relations.

THE MISSIONS COUNCIL MINISTER OBSERVES

As He Listens to Expressions of Opinions

THAT MIS-INFORMATION IS OFTEN WORSE THAN NO-INFORMATION

THE problem of world illiteracy is a staggering one for a post-war free world. However, a literate world misinformed on fact and truth is equally frightful. Misinformation is deadening. It condemns imprisoned values without a hearing. It is unjust and cruel. It breeds dissention. It is the enemy of progress. Jesus met its tragic appeals on the Cross with the insight "they know not what they do." *Those who crucified Jesus were not uninformed. They were misinformed.*

An eager, mature young man, about to enter service in the U. S. Navy, asked me on Christmas day, "Why do not the religious leaders tell us the facts about the Bible, the Church and spiritual living in terms and under circumstances that register the reality and value of these things for daily living?" His had been a normal church experience. He was not blaming the church but appealing to the church for help. He had gathered up a great deal of misinformation about the Bible, its content, the place it occupies in the minds of many teachers and its value for daily living. He is now discovering the Bible for the first time and it is a complete revelation to his life. *It was not lack of information that made the Bible a closed book to him. It was misinformation.*

Misinformation retards the progress of the church's program-of-service-to-others today. We call that program "Missions." Our people know about missions. They have heard about them all their lives. From information picked up here and there they have formed their own opinions and judgments, and upon these they have taken the well-known attitudes of enthusiasm, destructive criticism or indifference. They think of missions in caricatures of the mistakes made, rather than in a knowledge of the great achievements in redeeming life, creating good-will and building a Christian community. Correct information is basic to effective promotion.

I once heard of a *Cob-Web Club.* Its function was to remove the cobwebs from the thinking processes of its members that the truth might do its work. Christian leaders today face a challenge to remove the cobwebs that ensnare "missions" in misinformation. No greater responsibility confronts the church today. The new interest in world affairs and world peoples occasioned by the war can be transformed into a Christian concern for world good-will and peace if all of us, ministers, laymen and laywomen, who occupy positions of leadership in churches and church schools will diligently remove harmful misinformation and supply interesting and true information.

A. D. Stauffacher

A Prayer for These Times

By Moderator Ferdinand Q. Blanchard

GOD Eternal, our Father, Father of all our brethren of every land and race and tongue and color, we pray to Thee in whom alone our lives shall find their peace and power. We call out of our need and out of our longing. We ask not that our prayers shall be answered according to our planning, but even as Thou seest wherein we should be guided into true service for Thy kingdom of light and love.

Thou dost know, O God, how our hearts are burdened by the world's sorrows and our own anxieties. So do we pray for our men and women who have gone from our homes into the perils of war. Give unto them the companionship of Thy presence as they have answered the call of the imperilled liberties of mankind.

As they march on land, or sail the sea, or speed through the uncharted skies, may they be conscious that though far from their loved ones, they are in the constant presence of Him who reneweth their strength. In all the sacrifice and struggle may they be strengthened by Thy grace.

We pray for all those who suffer from the denial of the privileges of freedom, for all disadvantaged peoples, and especially for those who are overwhelmed by the cruelty of men. As we ourselves have been the careless or willful cause of any injustice, forgive us and cleanse us, O God, and dedicate us all to the yet unfinished task of setting freedom and perfect justice in the earth.

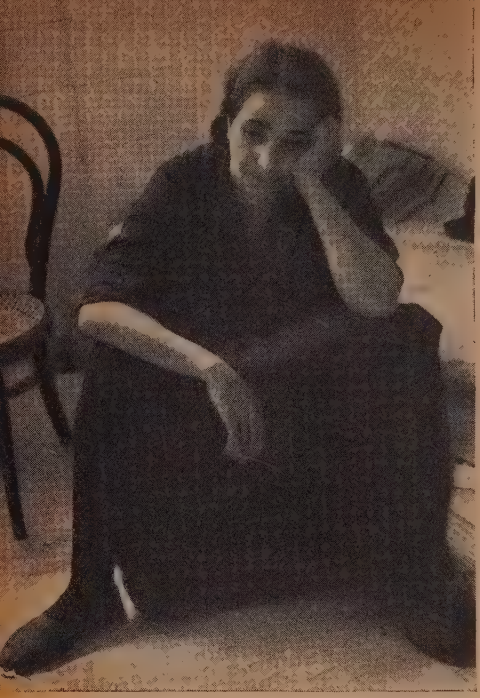
May the church of Jesus Christ become ever more fully and perfectly the inspiration and expression of a brotherhood from which all prejudice and malice and compromise with truth have been cast out. Let the church we love meet steadily the high demands of Thy spirit of Love.

We long and struggle for the coming of a just and righteous peace. Teach us its ways. Reveal to us its way. Guide us into the fulfillment of its laws. Lighten any darkness of our understanding until we shall not only walk wisely ourselves but shall be the inspiration to others.

So let us be the instruments of Thy purpose and the messengers of Thy word to men.

We pray in the spirit of Jesus Christ our Lord. AMEN.

By Ewing Galloway, N. Y.



In a world of despair our church carries on

BEHIN

By Alden H. Clark

INTERNMENT in refugee and prison camps is a barren, devitalizing and dreary existence. To help the thousands of Czechs, Poles, British, French and Spanish internees in France and Switzerland to endure and to rise above conditions, our American Board has appointed Tracy Strong, Jr., to be our first denominational representative to Europe.

"The internees look at you, upon your first visit, and you can almost feel their question, 'what will come of your visit? Will it bring any change in our condition, or will it be just another inspection?'" Mr. Strong writes.

But here is the happier side of the picture: "A short time ago I visited the largest internment camp in unoccupied France. I have been there often and once lived there for a week. Upon arrival I was immediately overwhelmed by old friends. What a change had come over some of those people in the past four months!"

The nature and the spirit of Mr. Strong's service is to be

Tracy Strong with interned Polish soldiers

ARBED WIRE . . .

caught from his own description of it in a recent letter: "In addition to conducting religious services for German Jews, Russian Orthodox, Spanish refugees, French guards and German Protestants, other activities include organizing courses and lectures under the supervision of British and Swiss universities (the universities give academic credit for all work completed), organizing and conducting Bible classes, stimulating people to read and to listen to music, planning recreational activities and, in general, trying to keep these internees from living a purely animal existence."

By background, training and personality, Tracy Strong, Jr., is remarkably qualified for this significant work. The son of the General Secretary of the Y.M.C.A. in Europe, Tracy spent his boyhood in Switzerland and is at home with all French-speaking people.

At Oberlin College, Tracy was active in athletics and became President of the Christian Association. At Yale Divinity School, he took the course which prepares for community service through religious agencies.

Mr. Strong is helping especially to keep up the religious faith of the people so that they may possess the strength and courage to rise above their frustrations and privations.

"In one of the smaller camps there is a group of 15 students in various advanced stages of tuberculosis whom I always visit whenever I go to this camp. It is hard enough to be interned but when one is sick, life becomes doubly unbearable. And I have to pass through two rows of

Well qualified by training and background

Courses are conducted for internees for which British universities give academic credit

barbed wire in order to visit them. On one particular day, I brought dictionaries, paper, pencils and notebooks. Small gifts it is true, but as one of them said: 'These small gifts remind us that there are people on the outside who really do care.'"

Tracy was fortunately in Switzerland when, in November, the Nazis completed their occupation of all France. He is now carrying on his educational and counselling work there among the 6000 refugees who were able to escape from France into Switzerland before the borders were closed.

Mr. Strong's present appointment by the Board is for one year, but it is our expectation that it will be renewed for a longer period. The Board supports him through a grant from the Committee for War Victims and Services. This Committee is prepared to support another worker when the way is open and we have some remarkably well qualified candidates who are eager to go out for this service.

zechs, Poles, British, French and Spanish attend lectures given by interned professors

Europe eagerly welcomes the elp of American churches, if nat help is sent in a spirit of everence for her past and for ne great gifts she may bring to ne world. Europe is and will be strategic place for the personal elp that our representatives can ive.

Dr. Samuel McCrea Cavert of the Federal Council has brought back from his recent trip to Europe this challenge—"The full extent of the need will only become manifest at the end of the war, but it is already immense and demands the concerted action of all churches."

The world in the making demands concerted action and inspiration of Protestantism

THE CHAPLA

By Frederick L. Fa

INTEREST in things religious has been keen and the chaplains have been unexpectedly busy and popular, states *Life Magazine* in its recent report on religion in the armed forces.

And the presence of the chaplain does make a difference, everyone seems agreed.

In addition to the chaplain's one required preaching service each week, he is expected to conduct many other meetings of a religious nature, such as instruction classes, prayer services, Sunday schools, communion services and choir rehearsals.

But the chaplain spends most of his time and energy in personal conferences and intimate conversations with the men of his unit.

The nature of his work is such that only men of the highest qualifications are called into the service. They must be in excellent health—of upright character with a fine Christian message. And our church is making every possible effort that our boys and men who go into the service from our churches shall have the best possible spiritual leadership and companionship.

The present Army provides for a normal complement of about five thousand chaplains. One-fourth are Roman Catholic. Our quota of one hundred and ninety for 1942 has been increased to three hundred and seventy-four for 1943. In addition we have about thirty chaplains on duty in the Navy, and this number will be doubled this year.

The fact that so many ministers are entering the chaplaincy puts a real strain on our home churches. We have in the U.S.A. three thousand seven hundred and eighty pastoral units. To meet the need of our Army and Navy will require ten per cent of our active pastors. One pas-

Photo from Three Lions

Choir and chaplain in Sunday service being conducted on the old U.S.S. "Lexington"

KES A DIFFERENCE

"Navy men are spiritually bright, awake, alert" says the Senior Chaplain of the Navy

or of every ten will be called nto the service.

But the situation in our fel- owship is more favorable than n some others because we have large number of ordained minis- ers who are not in active pas- orates, such as teachers and professors, and are available, therefore, to supply churches for the duration. The larger number of our "bereaved" churches will be supplied by these men.

In some of our churches, laymen are conducting the services. In other communities, two

Chaplains spend most of their time and energy in personal conferences and calls

churches will unite under the ministry of the pastor remaining in the community. It should be remembered at this point that the church has been teaching sacrifice these many years, and now we are being called upon to put this sacrificial preaching into practice. Many churches are responding to this call and are sending forth their pastors with their blessing and strongest encouragement, with the assurance that while they are gone the church will carry on and maintain the Gospel ministry in the community.

Our denomination is putting forth every effort to equip our chaplains with what is needed for their work, believing that they are in truth missionaries.

We provide them with a beautiful communion set, which is paid for by contributions sent to the Committee on War Victims and Services. We provide them with much religious material for classes and personal devotion, for which the Committee on War Victims and Services carries one-half the cost. In addition, we provide them with books for their own reading and religious books for their men. We furnish them with preaching gowns, sewing kits, communion linen and whatever else is needed.

Our agencies are all working together in this task, and in addition to the funds provided by the Committee on War Victims and Services, the Council for Social Action, the Pilgrim Press and the Commission on Evangelism and Devotional Life are all making truly generous contributions.

VISION PLUS SACRIFICE

By Dwight J. Bradley

LET me tell this story without using either individual names or place names. We can call the man Jones. The setting is near a big western bomber plant. More than a thousand families are living in trailer camps. One of these camps, which is typical, is well organized by the Farm Security Administration. It has a full time director. It is equipped with shower baths, toilets and a laundry. There is a well planned social center. But it has not, or did not have, any religious center.

Mr. Jones is minister of a smallish church about a mile away. Last year he became interested in one of the trailer camps and introduced himself to the director. It seemed to Jones that something should be done to put the trailer camp residents in touch with religion.

The director thought so too, but saw no way in which these people could be brought into contact with any religious life. "How would it be," Jones asked the director, "if I should come down here on Sunday mornings before my own church school meets and set up a class for the youngest kids as a start?" The director thought it would be excellent and on the next Sunday the school opened.

About six months later a field secretary representing the Committee for War Victims and Services (287 Fourth Avenue, New York) came that way. He had known about the things that Jones was doing and looked him up. He found a minister who had seen a job to be done and was doing it. "If it weren't for this guy," said the director, looking at Jones, "I doubt if I would be able to carry on here."

Jones was not only conducting classes on Sunday morning before his own services began, but he came down on Sunday evenings to meet with a young people's group, spent two evenings a week helping in the recreational program, and was doing a general pastoral job throughout the trailers.

As they drove back to Jones' parsonage the field representative asked, "Doesn't this cost you quite a little money?" "I figure it will cost me $300 before the year's out," replied Jones. "Can you afford it?" asked the F. R. "Nope, but neither can those people afford to go without religion. And neither can the country afford to let the morale of places like these go to pieces."

The F. R. thought for a minute and then said, "Why don't you ask our Committee for War Victims and Services to back you up with some financial help?" "Well, my church gave $415 to the Committee last year," said Jones, "and we expect to do better this year. But I never thought of asking for anything for our job here." "That's swell," replied the F. R. "But we ought to be doing our part by you."

The upshot of it all was that the Committee is now sending $100 a month to that location, for work in *three* trailer camps. Two local churches are contributing $50 a month. This amount makes it possible to employ a fine woman who spends all her time on the job, and it helps to make possible a really excellent program of religious education and community service—in a place where it most counts in these times of growing juvenile delinquency and loss of home and church ties.

It shows, too, what a little extra imagination, plus a little extra sacrifice in giving, put together, can do.

They Also Serve

By Thomas B. Keehn

Council for Social Action

"FEW People question the patriotism of the honest conscientious objector . . . Because his patriotism is different from that of the majority, it is not always understood," said General Lewis B. Hershey, National Director of Selective Service.

More than one hundred members of our church are among the 5000 conscientious objectors in America today. Most of them live in sixty or more Civilian Public Service camps which are organized on much the same lines as CCC camps. The camps are administered by the Friend's, Brethren, the Mennonite Service Committee or the Association of Catholic C.O.'s.

Work is done under the supervision of the Farm Security Administration, Forestry or Soil Conservation divisions of the Federal government. After eight hours of hard labor and frequent "overtimes," the men study, discuss, worship and train for future jobs of reconstruction. Many of them issue interesting newsletters. "Plowshares," "The Compass," "Grass Roots"—these are some of the names which symbolize the deep purposes for which the camps stand in our world of war.

A few of the men are on "Detached Service," serving as internees in short-staffed hospitals, as human specimens in "Lyceums" (lice to you), and so forth. That's the kind of chance the fellows want—a chance for a positive, dangerous witness to their faith.

The Civilian Public Service program, in giving expression to the ideal of freedom of conscience, is unable to accept government money for the support of the camps. $35 per month must be paid for each C.O. and it is at this point that our churches can show whether or not they support the principle of freedom of conscience.

At Merom camp, boys dig a sanitary ditch

$9768 was paid by the men in the camps or by their churches "back home" up to November 1, 1942. $6369, designated for the C.O.'s, had been received by the Committee for War Victims and Services. At the same time, we are indebted to the three Service committees who administer the camps and who pay the bill when we don't—and our indebtedness totals $8000. Obviously the men in the camps and their churches "back home" are carrying the biggest share of the expense.

We need more Christians who will do as a young aviator in the U. S. Army did a short time ago. His gift of $350 to the Committee for War Victims and Services, 287 Fourth Avenue, New York, was designated—"For Conscientious Objectors."

TALES OUT OF SCHOOL

By Harry Thomas Stock

THE young people "had a concern." They wanted to do something for those enduring hardship and in need of friendship, those included in our missionary and service outreach.

Among these are Japanese evacuees such as are pictured above, and countless war refugees.

These young people wanted their parents to feel a similar concern. So they invited the entire church to a frugal Thanksgiving dinner. The menu consisted of spaghetti, crackers, coffee and water. Newspapers served for table cloths, lights were candles in tin cans. The charge for the meal was 50 cents. The profits were given to their mission project.

If this were a fairy tale one would add, "and the congregation came in great numbers." Actually only 50 adults attended, but their obvious approval of the program and their hearty participation in it made the event a genuine success.

After the "sacrificial meal" everyone sang the folk songs of many countries. It was fun to hear fathers and grandfathers lustily singing.

The dining room was dimmed for the television scenes to follow. A record had been made of the drama, "What Love Can Do," prepared by our Committee for War Victims. Behind the theatrical gauze "television" disclosed young people of many countries appealing for help.

The radio announcer signed off. A silence followed, then a prayer by the minister. A young man led in singing "We Would Be Building."

At the door there was a plate for additional contributions. "John," a woman was heard to say, "I have less than a dollar in my purse. Would you put a couple of bills in the plate by the door?"

About 50 more people in the Wellington Avenue Church of Chicago now have a concern.

ON THE SEVEN SEAS

CALLING AL

By Geor

WE have lost a lot since you boys marched and sailed away. But we have gained some things too. Shortages of all kinds are clipping the wings of the "Me Firsts" and we are settling down to the serious business of making this war count in bringing together men and people everywhere into mutual understanding.

Out of the hardships of conflict, the world is developing a new breed of men and women. Comforts and money and leisure do not mean what they once did—we are beginning to understand our Lord's indifference to personal fortune. We are suspicious of people who tell us that nothing counts but the gross and material—we are rediscovering that spiritual quality which leads men to lay down their lives for a better world.

THE FIVE CONTINENTS

SERVICE MEN

pherd

Scattered over the seven seas and on all five continents, you men can become the greatest "missionaries" the world has ever known. Your breadth of understanding of the peoples of Europe and Asia, of Africa, Australia, and the islands of the seas, will make the total cause of humanity triumph over isolationism, selfishness and segregation.

Do us the honor of bringing back with you that knowledge which will make the people you meet intelligible to us. Come home to share with us your global-mindedness and spiritual strength that we may be giants too. A new fellowship is in the making among those who desire a free world. All of us are talking and praying about that lasting peace which you boys are doing more than your share to make possible.

FOREWARNED and FOREARMED

By Fred L. Brownlee

THINKING that he had been introduced to an M.D. instead of a D.D. a stranger once said to Dr. Washington Gladden, "Where do you practice, doctor?" With a twinkle in his eye, Dr. Gladden replied, "I don't practice, I preach."

The Emancipation Proclamation is proof that Lincoln practiced what he preached when he said, "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference is no democracy."

This slave-and-master business has at last engulfed the whole world in the most colossal war of all time. Democracy cannot become a fact, let alone endure on such a basis. Negro Americans are still victims in our own land of economic, social and political slavery. Nineteen forty-three finds the vast majority of them discriminated against in securing jobs, in wages, in social relations and in political rights.

This unpardonable anachronism has been highlighted by the present war. Negro soldiers are drafted on the basis of segregation and required to fight in the same manner. A Negro lad, eight years old, in a segregated school in New Orleans, said to his teacher the other day, "My daddy told me we are fighting for four freedoms, but that all of them are not for our people."

Nevertheless, hopeless as the situation appears to be, it is reassuring to observe the widespread, increasing interest in and discussion of racial matters. Every month several of the leading magazines carry feature articles on unfair practices in the treatment of Negroes. Meanwhile, also, the small circle of those who care intelligently keeps growing steadily and solidly in the South and the North.

Recently a letter from a friend contained this: "I spent last year in North Carolina and was impressed that a new generation of white folks is coming on. I went down there dreading the envelop of race prejudice in which I should have to live. I came away conscious that I heard more and more vigorous denunciation of race prejudice than in any similar period in my life."

Recently seventeen different intercultural and interracial agencies sponsored an all-day seminar

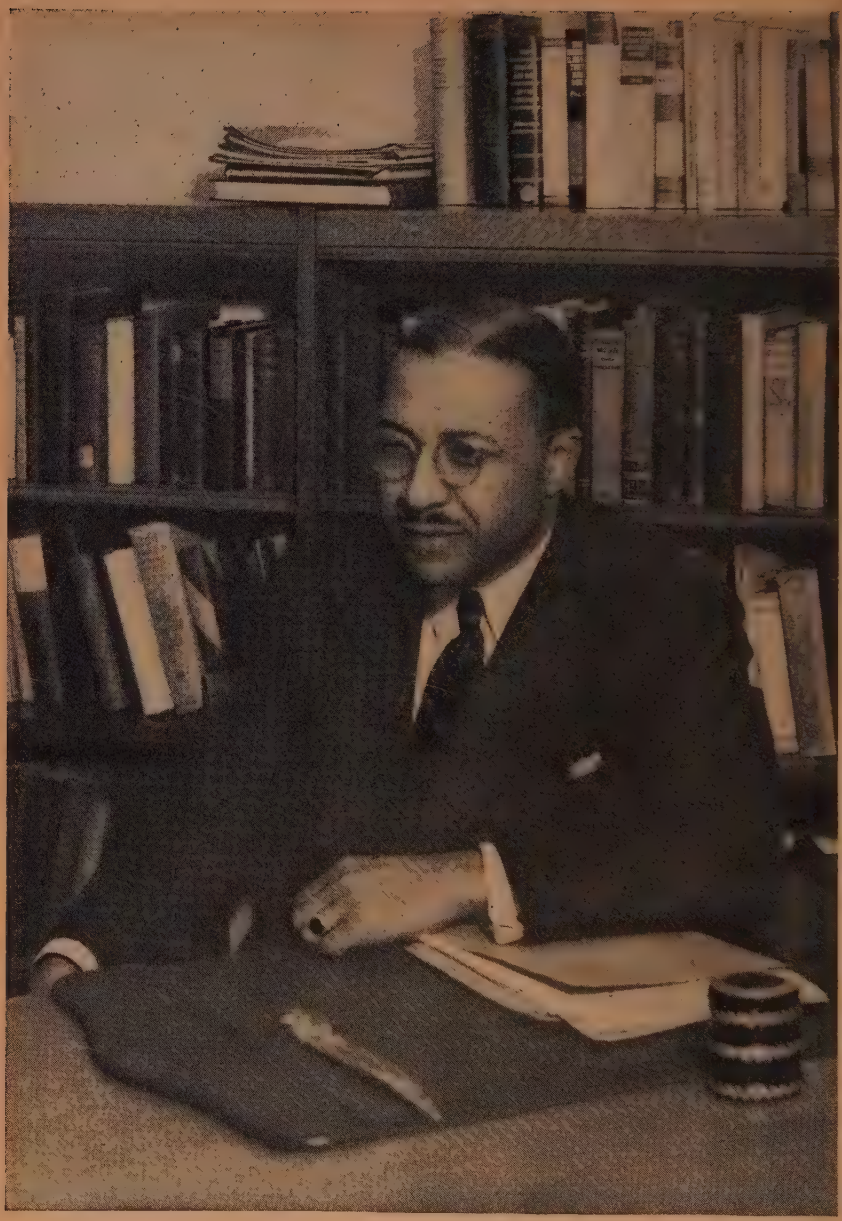
in one of Harlem's cosmopolitan schools on the subject of undemocratic discriminations against minority groups. The fact that six hundred intelligent persons of all races and classes had a sense of urgency about such things was as significant as were their fundamental and liberal ideas as to what ought to be done.

Nevertheless, race tension, friction and conflict are to be found everywhere. The President was compelled, because of a contemplated march on Washington by Negroes, to appoint a committee on fair practice in employment in defense industries. The Army has not yet agreed to mixed regiments, but it has opened its ranks to officers in the upper brackets. The Navy yielded to pressure and is accepting Negroes in its regular ranks. The Supreme Court has declared it to be unconstitutional to deny Negroes equal privileges in graduate study. It has also decreed that Negro teachers must be paid on an equality with white teachers.

Gradually the entire country is coming to realize that the fundamental issue in these things is segregation itself, that democracy is impossible save on a single standard for citizenship, that churches cannot claim the spirit of him whose name they bear unless membership is open to persons of all races, that the Four Freedoms must apply to everyone. There are those who wonder why the Christian Church should be last rather than first to yield in such things. In New York there are several churches which receive Negroes as members. In the Community Church of which John Haynes Holmes is pastor, complete interracialism has become free, natural and easy.

For over a century there have been those in our Congregational Christian Churches who have believed in such things. A small group of them organized the American Missionary Association in 1846, whose central purpose was to help remove the sins of caste from American life. The founders and their successors did a perfectly magnificent job as forerunners of free schools in the South and builders of colleges and universities for Negroes. The fact that they helped to reduce illiteracy from eighty-five per cent among the four million freedmen to five per cent among thirteen million today is telling evidence of success.

Nevertheless, it must be remembered that all this has been done within the framework of segregation. Our schools and colleges have been and still are segregated institutions—for Negroes only. While both races work together as officers and teachers, yet all pupils and students have belonged to one race.



In its stand for front-line service against race discrimination our church has elected Dr. Charles S. Johnson (above) as Director of Race Relations

We tried to keep students of both races at Berea College, but were compelled by a decision of the Supreme Court to separate them.

In the face of such facts it is encouraging that The Board of Home Missions and the General Council of our churches backed the American Missionary Association Division in its wish to concentrate its work within the field of Negro-white relations and to take a stand for front-line service against segregation. In this connection it is as noteworthy as it is interesting that Dr. Charles S. Johnson was elected and has already begun work as our Director of Race Relations. For the past fifteen years he has been head of the division of Social Sciences at Fisk University in Nashville. There he has developed an institute of practical research which is used by governmental and private agencies, always with the intention of doing something about the problem involved.

One of the Institute's studies had to do with economic factors in the area of the Tennessee Valley Authority. Another dealt with cotton tenancy and share-cropping in the South. A more recent investigation was that of the Negro schools of Louisiana. The latest study covers six northern and southern urban centers of acute racial tension.

These studies have not only been of great value to those who have requested and paid for them and to the graduate students at Fisk who helped to make them, but they have led also to approaches to Dr. Johnson for counsellor service in connection with more comprehensive problems. For example, share-cropping is not primarily a Negro problem—there are more white than Negro share-croppers in the South. It is primarily a question of agrarian economics. The same is true of housing. Negroes, for the most part, have been housed shamefully, but so have white people. Federal housing authorities, therefore, have advised with leaders of both races in the re-housing projects of our larger cities.

We are fortunate to have a part in the expanding service of the institute at Fisk and are glad that Dr. Johnson is to retain his residence in Nashville where he will be close to this work. Moreover, he also is to be a co-director in race relations with the Julius Rosenwald Fund. To be prepared to give intelligent counsel and service under such circumstances is to be forewarned and forearmed.

Soldiers Learn about Missions

THE Army and Navy Department of the Y.M.C.A., an agency of U.S.O., has included in a religious service kit for service men about to go overseas a little booklet prepared by the Foreign Missions Conference entitled "If You Go Overseas." This deals with strange languages, strange costumes, strange customs, strange skills and arts, strange attitudes toward women, strange faiths and "strange places in which to find Christians." Copies can be obtained from the Missions Council. The possibilities in such an introduction to foreign missions and their results as many of our service men are getting are very significant.

Those in Peril on the Sea

Mr. Stuart Wright, a term appointee returning from Jaffna College in Ceylon upon completing his term, arrived "safely" at an American port, after several days in a lifeboat between India and South Africa as a result of torpedoing. Word has also just been received of the death, probably as a result of torpedoing, of Mrs. Winifred Morton Stopford, formerly a term teacher in the Uduvil Girls' School. Her husband and children were saved.

Bulgaria Missionaries Help in Turkey and Syria

As was expected, word has reached the Board that the four missionaries who had to leave Bulgaria have become useful in other parts of the Near East Mission. Mrs. Woodruff is helping in the Scutari Girls' School near Istanbul; Miss Douglas is teaching in the American Collegiate Institute for girls in Izmir; and Mr. and Mrs. Stoltzfus are in Aleppo, Syria, teaching in Aleppo College and the Aleppo Girls' School.

Plenty to Do in China!

Rev. Harold W. Robinson, whose arrival in Chungking, West China, after a journey starting in California and taking him from our East Coast to India by sea and on to China by air, was reported in the January *Missionary Herald*, has sent the following message to his family: "Reached Chungking December 8th. Wonderful plane trip from Calcutta. Enjoyable day Chungking. Baggage all here. Flying Chengtu 19th. Our Chengtu

committee considering challenging proposition for me to work in Chungking. My health excellent. Loving Christmas greeting to you all." This was transmitted on December 26 by courtesy of the "Mailbag," a weekly service which the Chinese International Broadcasting Station XGOY gives to Americans in China in sending personal messages to their families in America. Evidently he, like Mr. Hunter, is finding that work to be done far exceeds the number of missionaries available there.

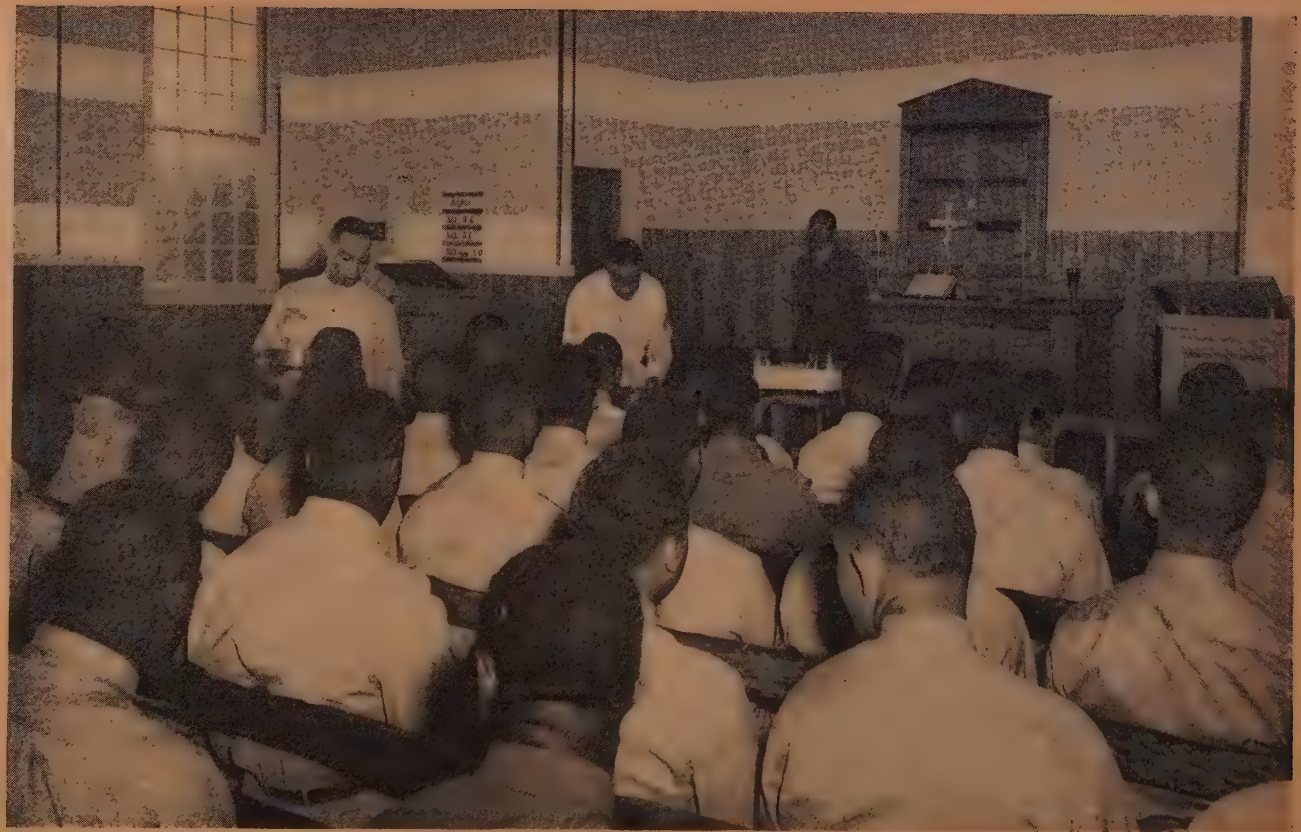
A full letter has come from Mr. Hunter, reporting his trip from Chengtu to Sian in Shensi Province, which will be his headquarters for an indefinite period. He traveled by a truck of the China Industrial Coöperatives and took two weeks for the trip. He has been asked to remain in Sian in the administrative work of relief for the victims of war, flood and famine along the Yellow River valley in Shensi and Honan; but he is also carrying on the task of reëstablishing contact with Christian groups formerly connected with our North China work.

At Paoki, now a city of 60,000 as compared with 20,000 in 1938, he found a group of thirty members of churches connected with our North China work, but the only regular church service in the city was of the pentecostal type. With the hearty approval of missionaries already there, he is trying to arrange for a minister from North China to go there and develop church life and service.

At Sian, he was given a dinner by twelve graduates of Jefferson Academy in Tungchow, who had started action to see if the Academy could not be reopened there. He recommended that instead a union high school representing all the suspended high schools connected with our work in North China be established, and has asked the American Board what resources will be available. He was assured that such a step would be welcomed by all the Christian forces in Sian. There is not now a single high school under Christian auspices in the province.

Mr. Hunter reported the receipt of word from Peiping that the repatriation plans had "struck a snag," and that the missionaries there were expecting to spend the whole winter in Peiping. No later word concerning possible internment of Americans in Tientsin and Peiping has been received; but another board has learned that its missionaries in another city, although interned in cramped quarters, are otherwise well treated and in good health. One phrase in Mr. Hunter's letter appears to indicate that Miss Louise Meebold of Fenchow has been transferred elsewhere, presumably to Peiping, but an XGOY message with information has apparently gone astray.

January 11, 1943



Army Signal Corps Photo

Camera News

OUR CHAPLAINS NEED . . . . .

A pocket compass and a pair of field glasses for one of our chaplains who is located in New Guinea.

Subscriptions to "Life," "The Missionary Herald," "Time," "Reader's Digest," etc., for libraries everywhere.

Books and games of all kinds to be used by our chaplains in their reading and recreational centers.

A moving picture machine to be used by chaplains who are located in the isolated islands of the Pacific.

Large brass candlesticks and crosses to be used on altars for religious services on land and sea.

Pulpit robes and communion linen. Some women have given large tablecloths for communion linen.

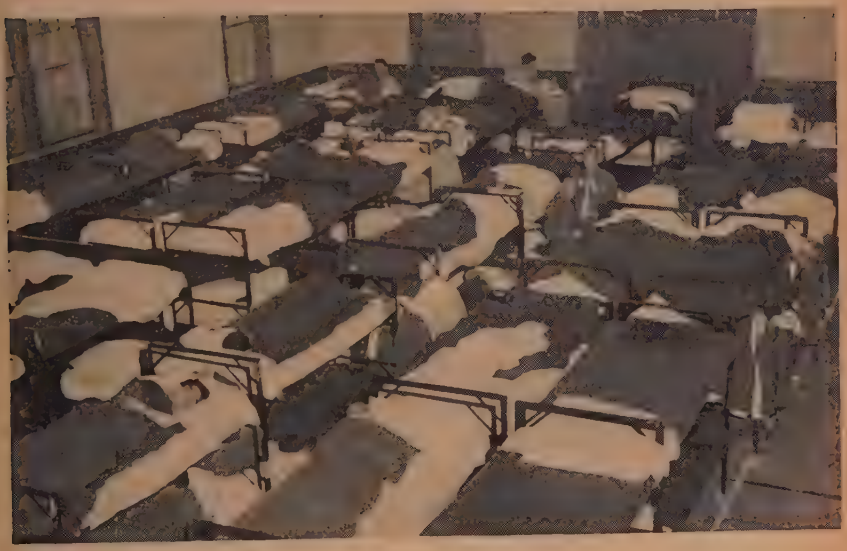
Altar cloths and superfrontal—the latter "quite simple with a fringe and some symbolism embroidered."

IF YOU OR YOUR CHURCH CAN SUPPLY ANY OF THESE REQUESTS, WILL YOU WRITE THE GENERAL COUNCIL OFFICE, 287 4th Ave., New York

Left: A service of Holy Communion being conducted by Chaplain W. L. Cash, Jr., at the 92nd Engineer Battalion Chapel. During a recent month, the Sacrament was celebrated on 42,219 occasions by the Chaplains of the Army, according to the War Department.

Service men, kneeling and bareheaded, bow in prayer amid the ruins of a bombed church

"IT is safe to say that there is much more religious interest today (in the armed forces) than in the last war, and attendance at religious services is at least comparable to that in civilian life," said *Life Magazine* in its Christmas issue. "Interest in things religious has been keen, and the chaplains have been unexpectedly busy and popular." At the left, a chaplain is conducting an impromptu prayer service amid the ruins of a church which has been bombed.



SERVICE men enjoying a good night's rest at our First Congregational Church in Tacoma, Washington. What was formerly the gym is now a week-end dormitory for service men. A waffle breakfast is served between 8 and 11 every Sunday morning. Business men and their wives work like beavers in the kitchen stirring batter and cooking waffles. The dormitory is filled every week-end—with an overflow which taxes the facilities of three other churches which are cooperating with First Church.

SERMON OF THE MONTH

Four Certainties to Cling to Now

By James Gordon Gilkey
Springfield, Mass.

They threw out four anchor and prayed for dawn. Acts: 27:29.

THIS is one of the blackest hours of storm mankind has ever known. Are there any certainties to which we can cling? I think there are! I can locate four of them. They are anchors which will hold us safe while we wait and pray for dawn.

Here is the first certainty. The constructive forces in the world are stronger than the destructive ones. Both are present here, but they are not evenly balanced. In the realm of nature you find forces so powerful and so reliable that our world has survived a thousand storms and a million winters. Or consider the individual human being. Until old age overtakes us and our span of life nears its end, we have, quite obviously, the power to ward off the attacks of disease. Health, not sickness, is our normal state. What about society? Ever since the first communities came into existence a criminal-group has been loose in the world. But has this criminal group succeeded in destroying society? Not at all! The constructive forces are demonstrably stronger.

Suppose you tell yourself again and again that the powers which build life up are stronger than those which tear life down. What will happen? Gradually you will find yourself facing the future—even the international future—with confidence and hope. What a difference it makes which set of forces in life we count dominant!

Here is a second certainty to which we can cling just now. God supports, supports actively the cause of right. When a moral issue arises God is not neutral. He is on the side of right. What is God's attitude in the present war? Over wide areas of the earth the sanctity of pledges was recognized, strangers were given humane treatment, the vicious practice of seizing and torturing hostages disappeared. But during the last few years these forms of primitive conduct have unexpectedly reappeared. I believe God hates such conduct, actively opposes the men who are guilty of it. Who has done these things? What do the records show? Our record at these points is definitely cleaner than the record of our enemies. If this is the case, then God must be on our side. He must be working to help us by enabling us to see the issues involved in the war; by giving us strength to build, by force if necessary, a world in which honor and fair play and kindness can exist.

Consider now this third certainty. God values and loves every individual. Each one of us is surrounded by God's interest, God's concern, God's willingness-to-help. If we do wrong God must of necessity oppose us, but if we do right His aid flows immediately and inevitably toward us.

Underneath us are the Everlasting Arms. Do you remember these exquisite sentences written during the First World War? Donald Hankey is describing an English soldier who lay wounded and helpless on a battlefield. "He found himself wondering vaguely about the meaning of it all. The stars above him made everything seem small and petty, and suddenly he felt lonely and weak and afraid. Yet after all he had a certain advantage over them. It was something which made him different, more important to life and people and God. This must mean God had a special interest in him, even though he was wounded and helpless. Then into his mind came a phrase from long ago, like a chant while he dropped to sleep. 'Underneath thee are the Everlasting Arms.' "

There is one more anchor to which numberless people today are clinging. Because God values us and loves us, He must have a purpose for us. Our life here, strange and tragic though it may be, has a definite goal.

God's purpose for us is that we should develop the finer powers locked up within ourselves, and then use those powers for the enrichment of the common life. This is the goal of our existence here. This is the secret meaning of our years.

The Rev. James Gordon Gilkey, D.D., South Church, Springfield, Mass. This sermon (abbr. here) was preached October 11th

Suppose this development of our finer powers is accidentally cut short. Suppose the British soldier, lying wounded and helpless under the stars, dies before a stretcher-bearer reaches him. Is the termination of his growth final? That some of us can never believe. We are compelled to think that part of the scheme-of-things reaches out beyond our view, reaches into an unknown realm of life-after-death. Our final anchor in this terrifying storm? It is faith in the survival and continued development after death of every human personality. The Everlasting Arms are underneath us now: they will be underneath us at death and then throughout the eternity afterward.

MIDWINTER W

By

Mrs. Lende checks tonsils of Spanish boy

WE had observed the work of the Home Missions Council among the strawberry pickers of Arkansas, on the onion marsh in Hardin County, Ohio, during the bean packing season at Belleglade, Florida and with the sugar beet workers and berry pickers in Michigan. Each experience made one eager for another. And so we managed to get to the lower Rio Grande Valley in January.

Our approach was a bit dramatic. During nineteen days we had driven over 3500 miles in the Republic of Mexico. The last stretch from Monterrey eastward to Reynosa was covered in a drizzling rain. The country was barren, the towns bedraggled, the people obviously suffering from the cold. Poverty was the great fact of life.

In the late afternoon we crossed the international boundary into Texas. The rain continued, and also the cold—but we were in a different world. The fields were green, the houses painted, the towns blazing with lights. It was a wonder world of which we had not even heard. As recently as the last war one bank of the Rio Grande was pretty much like the other. Then came irrigation and the citrus fruits. The result is a cluster of new towns, endless acres of oranges and grapefruit, a very busy railroad transporting mountains of fruit to the great American breakfast table.

Yet we suspected that many of the differences between the two banks of the Rio Grande are superficial. On the American side the hard physical labor of fruit growing is performed by dispossessed rural people from further north and by Spanish-speaking workers from Texas. The continuing rain made it impossible for us to get out to where the latter lived, but we did see the mud which they had to traverse. As is true in many other sections of our land, apparent wealth and dire poverty knock elbows in the Rio Grande Valley.

Here we encountered a new development in the work of the Home Missions Council with the migrants. The other centers which we had visited were manned by college students and school teachers on vacation, except in Florida where the staff of a nursery was employed for seven months of the year. In contrast to this the workers in the Rio Grande Valley were on a year around basis, "following the crops" northward as do the people whom they serve. Quite logically, on January

tford

, 1942, we found them at their "furthest South."

Another innovation to us was the employment of a minister for a religious ministry to these people. Emmet Waite is an ordained minister of the Dutch Reformed Church and supported by its home mission board, although working through the interdenominational Home Missions Council. Both he and his wife are young. After a period of facing life problems with our migratory workers they expect to go to the pastorate of some church. Meanwhile they are both doing their bit in service and enlarging their human horizons.

Although the people call Mr. Waite "our minister," he has found it wise to wear the same informal type of clothes as do the men with whom he mingles. The third worker at that time was Mrs. Winnie Lende, a trained nurse. She did not wear a professional costume but dressed with unobtrusive neatness. Neither the Waites nor Mrs. Lende intend to allow clothes to become a barrier between them and those whom they serve.

The Waites carry on a social and religious ministry in several of the migrant camps maintained by the Farm Security Administration, one of which we visited with him. The director of the camp welcomed us cordially in a very busy office. We paused to watch the smaller children being taken care of in the community center. Then we went visiting among the camp residents, who were white farm workers from various parts of the deep South. One family was so large that it had been assigned two "apartments" (of one room each) for its twelve members, ranging in age from a baby to a boy in the high teens. Mr. Waite and the people seemed very much at ease with each other.

Mrs. Waite visits school at F.S.A. Camp

Along its southern border Texas has a double-barrelled color line. In the afternoon we visited one of these schools with Mrs. Lende. Although only two blocks off the paved highway we got ourselves well mired in fluid mud. The wooden building was overrun with dark-eyed, dark-haired children, and report had it that in the more remote camps plenty more young American citizens (by right of birth on the northern bank of the Rio Grande) were growing up without benefit of school teachers. Mrs. Lende set up an informal clinic which was greeted with much enthusiasm by the children. Three ducked home through the rain and returned with the family

Emmet Waite, "our minister," calls at a home in a Farm Security Administration Camp

babies. If the weather had permitted, Mrs. Lende would have taken us to some of the fourteen centers where she conducts well-baby clinics from time to time.

The work among the migrants in the Rio Grande Valley is still in the pioneer phase. Both the Waites and Mrs. Lende are striving to lead the local communities to accept a greater responsibility for the workers who gather their fruit. As a minister Mr. Waite meets with the other ministers of the area and uses them as opportunity offers in his worship services. Mrs. Lende enlists volunteers to assist her with her babies. One of their aims is to awaken in the more prosperous members of the community an awareness of the needs of all the people in the community.

The purpose behind these centers is vastly greater than the meeting of immediate human needs. The ultimate objective is the unifying our nation by drawing within the circle of recogniton and care groups which in the past have been overlooked or even scorned. As this is done the nation is saved from the reproaches of those who claim that our democracy is a matter of words rather than deeds while at the same time we are strengthened in our endeavor toward common goals. Plain human kindness set in a widening circle of sympathetic understanding and then extended through our land will add immeasurably to both our material and our spiritual strength.

The Migrant Centers maintained by the Home Missions Council secure a large proportion of their financial support from the offerings received at the services conducted by you on the Universal Day of Prayer, Friday, March 12, 1943.

Friendship Center

By James M. Davis

"I was in Africa last Tuesday and will be back there this coming Tuesday." So spoke the lonesome Australian aviator to Kenneth Clinton, the minister of our West Palm Beach church in Florida.

"Want to play?" They had been watching a ping-pong game in the social room of the church. Whereupon the Australian Air Force suffered its first defeat on American soil—in ping-pong.

Located on a prominent corner in the center of the business district of West Palm Beach, our Union Congregational Church is operating a seven-day-a-week program for service men.

When energetic Kenneth Clinton first conceived of developing a Friendship Center in his church a survey revealed that certain remodeling would be necessary. The men of the church were enlisted to paint the large lecture room—the women reupholstered the furniture—the members of the church contributed $373 and the Committee for War Victims and Services gave $100 to provide writing tables, stationery, ping-pong tables, darts and a board, and other equipment.

Pilgrim Fellowship meeting is followed by a social hour and then the evening service

With the whole church taking part in the program, it was decided to keep the center open from 4.30 to 11 p.m. each day (midnight on Saturdays). These hours fit well into the schedule of the service men. The cookie jars are kept filled at all times. Sandwiches and coffee are sold.

Every man registers as he enters Friendship Center, giving his home address if he desires. A letter is written by the pastor to the parents and replies are always interesting. The parents seem grateful to the church for providing the center, and express their heartfelt thanks.

The program is informal. This is what men who are regimented all day prefer. Some men want to sing—others have letters to write—games are always in progress—the refreshment counters are always crowded. Trips to the beaches, private homes and camps give variety to the program.

The Sunday program and worship services are planned by a joint committee representing the service men and the church. Pilgrim Fellowship is followed by a social hour and then the evening worship service. The continuous return of the same men and the regular work of the church members makes for a real friendship and wholesome program.

Our West Palm Beach church is far from unique. Fifty or more of our churches near camps have devel-

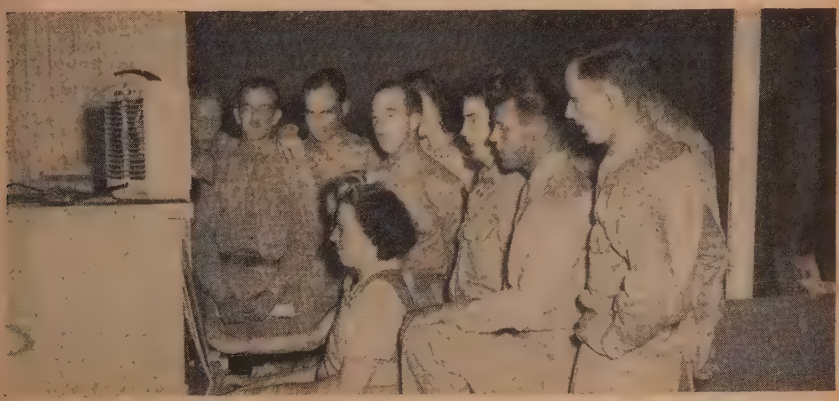
In addition to entertainment the church provides the men with a large writing room

oped similar significant programs, each with its distinctive emphasis to fit the local equipment and needs.

In New York, Broadway Tabernacle has a reputation for having the liveliest, most wholesome parties in the Broadway area, with an average attendance of 300 men and girls three times a week. Although round and square dancing are the main attractions, many of the lonely soldiers and sailors enjoy chatting with the church members about their problems and their homes.

In Madison, Wis., our First Church has been declared "in bounds" for the men of the Naval radio school at the university. This program also reaches the WAVES in training at Madison. The newest center is that being developed by our church at Daytona Beach, Fla., where several thousand WAACS are training.

The service men's program at our West Palm Beach church, Florida, is quite informal



Foreign Flashes

By Dorothy P. Cushing

IT TOOK A WAR TO DO IT!

LAST year when Ceylon was first in grave danger from Japan, the people busied themselves learning how to take care of incendiary bombs. They learned to "black out." They dug slit trenches before their homes. One of the most illuminating sentences in the letters of the Edson Lockwoods of Jaffna telling of this period was: "Hindus were advised that caste segregation rules must not debar anyone from seeking shelter anywhere during an air raid." The war is breaking down a great many class and caste distinctions in the world today!

A GOOD WORD FOR OUR BOYS

AN Australian doctor serving in India under the American Board is the story of Horace S. Thomas, M.D. of Melbourne, now home on furlough from Madura, South India. Dr. Thomas writes of war conditions in Australia, mentioning particularly the popularity of United States soldiers who are "cheerful, well behaved and courteous." "There has grown in the life of the people a realization of the need for definite inspiration and guidance" resulting in crowded churches. Dr. Thomas, who was awarded the silver Kaiser-I-Hind medal by the Indian Government in 1934, has been appointed Surgical Assistant to one of Australia's famous surgeons at the Royal Melbourne Hospital, with the rank of Major.

WHAT, NO FRANKLIN?

WHEN the war began, evidences of its influence appeared quite promptly in the names of Bantu babies in Johannesburg, South Africa. There was a landslide of "Victors." Now Ruth C. Cowles of the Alexandra Health Center and University Clinic says that such names as the following have appeared: "Parachute," "France," "Winston," "Crisis," and a little startlingly, "Axis" and "Hitler Moses." The white medical students who come to the Clinic for experience generally go away with an entirely different attitude toward the native people—an attitude which will contribute in the future toward better racial understanding.

HELPS R.A.F.

CHARLES H. RIGGS, our representative on the staff of the University of Nanking, now in Chengtu, Free China, has a heavy schedule which includes trying to do satisfactory work with makeshift materials and a minimum amount of money. A specialist in mechanical and engineering work as well as agriculture, Mr. Riggs supervises a machine work shop and helps China industrial cooperatives by supervising the construction of their textile machinery. Added to this, his department now has to help R.A.F. cars and the Friends Ambulance Unit. "The former have their own ground force here, but need some help when special machinery is necessary, and the Friends Ambulance Unit have asked our machine shop to serve as their official repair center," writes Mrs. Riggs.

BRITAIN AND HER "ENEMY ALIENS"

ONE of the things which will help for peace and better understanding after the war is the considerate treatment by Britain in India of "enemy aliens" interned, or in Parole camps, says Lillian Picken of Satara, India, and she adds: "I have been amazed by the courtesy, thoughtfulness and consideration with which these folks are treated. Representatives of the International Red Cross reported that the Satara Camps stood very high and that there was not a single internee that had any complaints. Such experiences must inevitably leave an aftermath of good will when the war is over. Let us pray that good will and fair dealing may conquer revengefulness of spirit and hatred in every land." Miss Picken has been in touch with those in charge of these camps and speaks from personal observation.

CHINA'S CUP OF SUFFERING

WITHIN the last few months four new disasters have been reported from Chungking, China. One was the terrible devastation by the Japanese in Kiangsi and Chekiang Province when they retreated, looting, burning and destroying. The second was a flood on the Yellow River which drowned thousands and destroyed the homes of other thousands. The third was a famine in the counties west of Canton. The most serious—a rather ironic statement—is the famine in Honan Province which threatens 9,000,000 people with starvation. It is here that our own James A. Hunter is at work.

Education Between Two Worlds. By Alexander Meiklejohn. Harper and Brothers. Price $3.00.

This is a brilliant and stimulating book on education. It deals with the problem created by the transfer of the task of education from the church to the state which Meiklejohn says is the natural fruit of our Protestant-Capitalist civilization. He raises the question whether the state is competent to be a teacher. In the days when men believed in God the church had a basis for its teaching in the belief that God had made all things and that His will was the law for human conduct and aspiration. All learning, therefore, was a learning about what God does and what he wills.

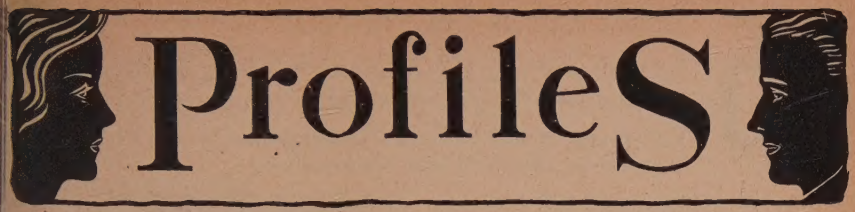
To attribute the secularization of life so completely to the combined influences of Protestantism and Capitalism—the author always connects the two terms with a hyphen—is at least open to question. Certainly in both there is a principle of individualism which has tended to destroy the sense of organic unity in human society. But Protestantism at least has held to the unity of all things in God; its fault has been the willingness to allow secular interests free rein in business and to a lesser degree in politics. But it must be admitted that within Protestantism no great doctrine of the organic unity of society under the reign of God has become dominant. The Social Gospel of recent times is a beginning and as it assumes rational depth and religious power it may supply the lack. At any rate if Protestants do not like the treatment Meiklejohn accords to our part in the secularization of education we must still face what is perhaps the most urgent question before the church today, viz, the problem of making education Christian.

A considerable part of the book is given to a searching analysis of John Dewey's philosophy and especially of his theory of education. This is the part that will raise the storm in this country where Dewey has been the almost unquestioned authority among educators. It is the most devastating assault on Deweyism that I have seen. Whether it is fully justified one could not say without a careful and detailed study of most of Dewey's writings but I can say this: it explains a certain looseness and inconclusiveness in much of what I have read of John Dewey.

There is one thing that Meiklejohn takes too much for granted; the passing of the age of religious faith. As a matter of fact, religious faith is more common among educated men today than it was a generation ago and one gets the impression that this writer is reflecting conditions of a quarter century ago much more than those of today.

All the principles and ideals that Meiklejohn holds valid ethically he frankly takes from the Christian religious tradition. And it is just that faith and tradition that today contains the principle for the creating of a world state and a better humanity.

Meiklejohn comes out in the end as lacking as he shows Dewey to be a fundamental theory or faith adequate for education or for life in the modern world.



In answer to inquiries regarding Dr. Enoch F. Bell's portfolio since retiring as editor of THE MISSIONARY HERALD, we report that his primary concern will be that of "historian and librarian" of the American Board. Dr. Bell will prepare manuscripts and superintend the preparation of manuscripts by others on the important transition period (1919–1942) of the Board's history. Dr. Bell will be at his desk daily at 14 Beacon Street and will sit in as usual on the councils of the American Board staff.

★ ★ ★

Dr. Walter H. Judd, our distinguished American Board missionary in China, is now a Congressman from Minneapolis. In 1939 Dr. Judd became a free lance in a nation-wide crusade against our support of Japanese aggression in China by selling scrap-iron to Japan. During this campaign, Dr. Judd won so many friends that he was asked to run for Congress and has been elected by a decisive vote. "Our profession has been medicine; but our work has been Christian missions," Dr. Judd writes, "now for a time our profession is politics; but our life work is still Christian missions."

★ ★ ★

Thelma Flint, R.N., now Mrs. John Conway, was married recently in Bezwada, India. Married by Bishop Azariah, the famous Bishop of Dornakal, the only fly in the ointment was the fact that Miss Flint's father, principal of the American College, Madura, was unable to attend the wedding because of the critical student situation.

★ ★ ★

Conrad Sauer, Denver, Colorado, has been elected pastor-at-large of our German churches in the mid and northwest. Mr. Sauer, who has been pastor of our Denver German church, assumed his new post January 15. "Our German Congregational churches constitute by far the largest foreign-speaking group in our fellowship," states Dr. Ernest M. Halliday, General Secretary of our Extension Division. "In 1941 there were 192 congregations with a total membership of 24,000 served by 95 pastors."

★ ★ ★

Miss Flora K. Heebner has retired after 38 years in China as an American Board missionary. A major part of Miss Heebner's work has been educational. "The churches in China will not recognize defeatism, but with Christ as their leader they will follow Him to victory," writes Miss Heebner.

★ ★ ★

In 1908, Henry Stanley Hollenbeck, a star football player at Iowa State College, offered himself to the American Board for medical service in Africa. At the time of his recent death, Dr. Hollenbeck headed our Elende Mission Hospital. He was an ardent supporter of the training of native boys and girls for health service in their villages—a constructive leader in the treatment of tropical diseases—founded a leper camp near his hospital—and in a thousand ways Henry Stanley Hollenbeck revealed the spirit of the Great Physician.

25 YEARS AGO IN THE "HERALD"

The editor is heartened by news that "prohibition puts a stop to shipment of rum to Africa."

The Home Board reports "waning receipts for the second consecutive month and is disappointed."

The HERALD is happy to report that "the war is reaffirming the Christian call to sacrifice."

A "small" conference of 600 student volunteers met at Northfield to plan their mission program.

BY WESTERN UNION

CHRISTMAS FUND PASSES $80,000 FOR SECOND TIME IN ITS HISTORY. UNIT PLAN GOES OVER THE TOP—PRESENT TOTAL IS $128,513. GRATEFUL APPRECIATION TO ALL WHO HELPED TO MAKE THIS REPORT POSSIBLE.

Jan. 7, '43. FRANK J. SCRIBNER

RACE RELATIONS SUNDAY

The 21st annual observance of Race Relations Sunday comes on February 14. The theme is "Interracial Brotherhood Through Christian Unity." Literature is available. Write, Department of Race Relations, 287 Fourth Avenue, New York City.

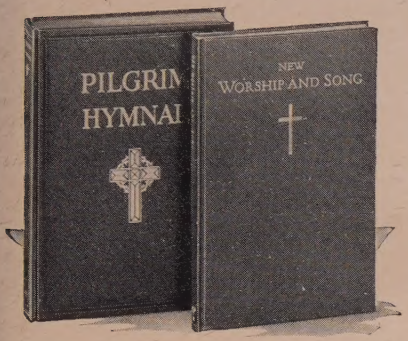
March 12, 1943 ..... **First Friday in Lent**

THE WORLD DAY OF PRAYER

A call to prayer goes out to all people. YOU are invited to join in this fellowship of prayer the world around.

Supplies for the observance should be ordered from Missions Council, 14 Beacon Street, Boston, or Missions Council, 287 Fourth Avenue, New York City.

Churches intending to purchase new hymnbooks in time for Lent or Easter this year *should order early*



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548 Hymns—91 pages Worship Material
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Paper (heavy and durable), 25 cents a copy in quantities; Single copy, 35 cents Plus transportation charges

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A New Descriptive Folder Is Ready

We would be glad to answer questions if the age of the beneficiary is given. This determines the rate to be paid.

HAROLD B. BELCHER, *Treasurer*

14 Beacon Street, Boston